

Terms, \$1.50, strictly in advance. } NO. 52.
Office, 36 Washington St., Boston. }

BOSTON AND PORTLAND, WEDNESDAY, DECEMBER 30, 1857.

DIVINE PROVIDENCE THEORY OF THE BIBLE.

For Zion's Herald.
EXPOSITION.

DEAR BRO. HAYES:—Having read the Herald, it has been written on the subject recently in what it has stimulated me to attempt to give some light on Romans vii. 19, 20,—a confessedly difficult text.

1. "For the creature." Creature refers to the race, or Adam and Eve, not the brute creation.

2. "Was made subject to the vanity." Vanity here means the loss of spiritual and physical moral.

3. "Not willingly." That is, they did not believe that death would follow transgression.

4. "But by reason of him." Him refers to the devil.

5. "Who hath subjected the same." That is, the devil, brought our first parents into the state referred to, by his arguments and deception.

6. "In hope." Adam and Eve expected, or hoped that they would, on eating the forbidden fruit, be equal with God.

The meaning then, of the passage, is this: For the race were made subject to death, not by their direct consent, but by the deceptions of Satan, who inspired a hope in them that they would, by obeying him, become equal with God. O

"CHRISTIANS DON'T CARE ABOUT MY SOUL."

So said a young man recently, when pressed by a friend to attend to the subject of his salvation; "I see them careless in the house of God, engrossed with the honors and pleasures of the world during the week, and I might often wish those who profess to love me, and they never say a word to me about my soul. It cannot be a matter of so much importance as you represent, or surely they would not be thus inconsistent."

A few days later, that young man sent for his pastor, who found him with despair written on his pale, anguished countenance, and was about to offer prayer. But the young man prevented him. "Your prayers," said he, "can do me no good—it is too late. I have grieved away God's Holy Spirit, never, never to return. I feel already in my soul the agonies of the damned. I sent for you, not to pray, but to be the bearer of a message—a message from the borders of eternity.

"You remember preaching, some six months ago, from the words, 'Choose you this day whom

will serve.' You spoke of the value of the immortal soul, the uncertainty of life, and urged an immediate decision. My judgment was convinced, my feelings were excited, and I resolved that, whether that night, or at some other time, I would serve God.

"You ceased," said J. W., a member of your church, at my side. Fearing that he might leave the house before I had an opportunity of speaking to him, I turned towards him to beseech him to pray for me, and to ask him to come to my room after dinner, to pray for me, and to read the Bible and instruct me in the way of salvation. All the while I was thus engaged, I was conscious of the unmindful of the sanctity of the place, and of the solemn truths just spoken, *he was laughing, and was* engaged in criticizing the coat of an old man near us; and before I could recover from my surprise sufficiently to speak, he made some ludicrous remarks on the subject—in which I joined him.

"All my serious impressions fled in an instant," said J. W. "I felt that I was not serious, and could not feel it; I saw my guilt, but my heart was harder than adamant. And now my heart is hell for ever and ever, with devils for my companions. Would to God I had never seen J. W. Tell him all this, and that I charge him with the loss of my precious soul. I had been contented, I might have been rejoicing in Jesus, and prepared for endless blessedness at God's right hand."

There were his last words, spoken with the fearful energy of despair, while the cold drops of agony bedewed the pale brow, and every breath was but the utterance of the terrible remorse that preyed upon the soul. A few moments more, and the deathless spirit stood all unprepared in the presence of its Maker—another fearful monument of the direful influence of a cold-hearted, inconsistent professor.

O Christian, Christian, beware! Your words

and actions, your very thoughts as mirrored in your countenance, and either saving souls or luring them to everlasting damnation. God held you to be faithful and wise in winning souls to Christ.—*Am. Messenger.*

A BAR-KEEPER'S EXPERIENCE.
RELATED IN A METHODIST LOVE-FEST, NOV. 22, 1895
IN NY HEARING.

He arose, with his heart overflowing with religious joy, and after some remarks he said: "I will relate a portion of my experience which has been before me. I was awakened to sense of my lost condition by the preaching of the word of God. I was filled with a sense of dealing out intoxicating liquor to five little boys. The largest one of the five called for brandy, and I set down the bottle, and the boy filled five glasses with brandy, and I gave him one glass, and he put a quantity into each tumbler, and said to the other boys, 'Now, boys, drink, or I will dash the liquor into your faces.' 'O, said I to myself, but I cannot do this. The size of this drink is such that I could hear to have him pursue this course?' then went to prayer, and asked God to enable me to make my living in some other way, and he gave me grace to abandon forever this death-dealing business, and after a hard struggle he powerfully converted my soul, and I am happy, and on my way to heaven. In one sense I am like the wandering man, who, having made one farm, goes on to get another. Bless the Lord! I have religion in my heart; but I still want more, and still more."

In the time of a great rain the little barn

become filled, yet what overflows is not lost, but runs into other streams—so when the soul is filled with the love of jeh, which other helps a class leader to others. While this good man was a class leader to these things, there was an union about him which made all feel that was a man of God. The house was filled with glory. Saint and sinner had confidence in jeh. May he be kept faithful unto death!

O that every grog-seller would pray, every one who sells a glass of rum, every one who takes to my living some other way; yes, some time when they are in the street, and they are alone, that would not ruin my neighbors and the children!" This would soon dry up the stream of death which flows through the worm of still. Yours in conflict, WILLIAM SIMMONS.

Xenia, Nov. 24, 1857. —West. Chr. Adv.

TO DISFANTCS.

It is possible that many of the opinions which we present in this paper will relate to matters which our faculties are unable to comprehend; but it is possible that, if our contraverfies could be committed to the decision of beings of higher knowledge and intelligence than those of man, they would tell us that, for the most part, we are repeating about words which signify no realities, or debating propositions which, being unimportant, should be left to the school. One thing is at least clear—that, if, in the course of the texts on which different sects found their arguments, had intended us to agree in one interpretation of them, we would not have left them so capable of many.—Archbishop Whately.

A prohibitory law may be and is good, but should much more seek to secure the united, earnest moral influence of all good men. Without this law would be of no benefit, and may be a positive evil; but with this, nearly all the real good could be effected without the law. The law is everywhere, but the heart is not; earnest, well-instructed public sentiment—such a sentiment as will make the law necessary without an effort, and will enforce it out of duty. We need more of our former enthusiasm more of our first love. We need preaching on this topic, neighborhood temperance meetings, cold water armies. The organization of children into such societies, the training of the young men and women of the young hopes and faiths of thousands of girls and girls—a structure that shall consume a half century in building, and glow with beauty throughout

abatement. A few talk about the hard times, the quite common expression thus far is, "The scrip list must and shall be sustained." I hope so, and increased too. We need a large incr

portunity as Exeter Hall gives should have been of preaching the gospel to the thousands of London. That, after the experiment already made, the should have been closed, would have been a calamity greatly to be deplored.

men, (chaplains,) known to have lost their lives, six,—the Rev. Messrs. Jennings, Moncrieff, Hunter, Coopland and M'Allum. Whether any missionaries have been killed is doubtful. As far as we know, not one missionary has lost his life, the

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LETTER FROM ENGLAND

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asked further if he could put some missionary money into his hands to go into the treasury; and he informed that he might, he put five ten dollar

Advertisements.

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Missouri. At a Democratic legislative caucus held in Missouri on the 18th, Henry M. Allen and Gen. Shields were unanimously nominated for U. S. Senators.

Compromise Project.—Southern gentlemen have an important movement on foot which promises an easy settlement of the Kansas agitation. It is intended that the Leocompton Constitution comes on, to take it up by the friends of the administration, both as a party and as a national question.

A Christian Act.—Dr. Hamilton gives to the New Orleans Christian Advocate the following item: While I was in Arkansas recently, an ex-United States Senator and ex-Foreign Minister, a gentleman of high intelligence, ordered 15,000 pages of Tracts for his own use and distribution. He remarked to me that he had great confidence in short, pointed publications. This gentleman had been in the church only a week! He said that concerning right? How many there were who had been in the church for years, and yet never thought of this simple method of doing good! Will not some other members be admonished, and follow his example?

Rev. Wm. Wilson, Wesleyan missionary at Fegies, writes: The work of God in Fegies is great, and it spreads with a rapidity which bids defiance to our most ardent efforts to meet its wants, or to keep pace with its progress. If each of the missionaries now in the island possessed the zeal of St. Paul, with his various gifts and powerful talents, there is in these islands more than ample room for their full development. There are thousands who are just emerging from the dark valley and shadow of death, having renounced heathenism, and made a profession of Christianity, whose minds require to be further enlightened. There are multitudes of children, wild as an eagle's nest, who need to be instructed, and who are not willing to be taught. The teachers we have are few, and are not well qualified. I have upwards of thirty of them in training, but it would not be long before I should have a full complement of well-trained teachers.

Wesleyan Contribution for India.—The London Wesleyan states that the sum received from the Methodist societies in the United Kingdom for India has exceeded \$25,000; that amount was lately handed over, on account, to the General Committee, at the Mansion House, London. Other contributions will yet greatly swell the amount.

THIRTY-FIFTH CONGRESS. Dec. 21. In the Senate, Mr. Wilson introduced a bill granting a million acres of land for the benefit of public schools in the District of Columbia. Mr. Wilson made a long and able speech in support of the bill, and the Senate passed it by a vote of 75 to 103.

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DEATHS. In this city, Dec. 15, Alice T., daughter of Francis and Margaret Staudt, aged 1 year, 8 months, and 10 days. In this city, Dec. 15, Alice T., daughter of Francis and Margaret Staudt, aged 1 year, 8 months, and 10 days.

NOTICES. HANOVER STREET CHURCH.—The Young Men's Library Society, corner of Hanover Street and West, will give their first public collection exercise at the Hanover Street Church, on Wednesday evening, Dec. 20, for the benefit of the Sabbath School Clothing Society. The exercises will be interrupted by a musical offering.

UNION LOVE FEAST AND WATCH MEETING.—Providence Committee, there will be a Union Love Feast and Watch Meeting in the Methodist Church at Remond, N. H., commencing Dec. 21, at 8 o'clock. We cordially invite our brethren of the ministry and membership in the Society to be present, and to bring with them, by their presence and prayers, the blessing of the Lord our God. Ample provision will be made for all who attend. Dec. 21. C. M. CROSBY.

QUARTERLY MEETINGS. WORCESTER DISTRICT—FOURTH QUARTER. Dec. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833.

